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evaluation, in whatever fields these are actually applied, without forcing issues which are in no sense ethical.

The greater part of this essay is taken up with the criticism of Kant—a criticism in the main correct, but, in view of all that has already been written upon the subject, somewhat indeterminate. The constructive portion is a mere sketch, the outlines of which, though doubtless sound enough, are, in the essay, matters of unsupported assertion.

The remaining papers, as already stated, only touch incidentally upon subjects of direct ethical significance.

R. C. LODGE.

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**STUDIES IN THE HISTORY OF IDEAS.** By Members of the Department of Philosophy of Columbia University. New York: Columbia University Press, 1918. Pp. 272.

The authors of these studies say that the volume expresses their desire to encourage research and the exercise of historical imagination and to contribute something to the work being done in this department of human interest.

The table of contents shows thirteen essays. In traditional terminology four of the essays would be called ‘metaphysical,’ three ‘logical,’ and three ‘politico-ethical.’ A note on “Dr. Thomas Brown’s contribution to Aesthetics” by Mr. Jones, a paper on “Francis Bacon and the History of Philosophy” by Mr. Coss, and a discriminating study by Mr. Balz of “The Psychology of Ideas in Hobbes” complete the list.

As the space of this review has very definite limits and as most of the readers of this JOURNAL are presumably more interested in the politico-ethical discussions, the other essays will have to be noticed ‘by title.’ The metaphysical papers include a suggestive interpretation of “Spinoza’s Pantheistic Argument” by Mr. Cooley, a discussion of the meaning of  $\phi\beta\sigma\tau\alpha$  in early Greek philosophy by Mr. Veazie, and an essay on “Appearance and Reality in Greek Philosophy” by Mr. McClure, who shows very clearly the difference in meaning and function of these categories as they are employed in the different interests of science, of religious mysticism and of ethics and politics. The last of the metaphysical essays is on “Berkeley’s Realism.” This is by Mr. Woodbridge whose thesis is that Berkeley’s Realism is the controlling motive in his philosophy and that this has been obscured by interpreting Berkeley through Locke. Needless to say the thesis is ably defended.

"Truth and Error" in Descartes by Mr. Owen, "The Antimony and Its Implications" by Mr. Montague and "Old Problems with New Faces in Recent Logic" by Mr. Costello constitute the contributions to logical theory and are among the most stimulating essays of the volume. I hope to discuss them elsewhere.

Passing now to the Ethical and political studies, in "The Attempt of Hobbes to Base Ethics on Psychology" Mr. Lord points out that Hobbes is the founder of modern social psychology, and that in basing his ethics on this type of psychology, his procedure was sound. His limitation lay in his inadequate conception of the factors involved in human motivation and in the artificial results of his geometrical method.

The interpretative canon, which Mr. Bush effectively uses in his discussion of "Greek Political Philosophy" is that philosophy celebrates, not what a period or a group possesses, but what it needs. The political philosopher that takes his business seriously is likely to be impressed not so much with the achievements as with the shortcomings of his time. And if he writes in the form of universal propositions it is because that is often the most economical way of writing in the imperative mood. The ethical and political ideals of Plato and Aristotle represent not actual accomplishment, but the weapons with which they combatted the disintegrating survivals of tribalism in Greek society. The array of historical material and neglected considerations, which Mr. Bush marshals in support of his interpretation, is impressive and persuasive.

The purpose of Mr. Dewey's study in Hobbes' *Political Philosophy* is to correct the 'illusion of perspective,' which attends more or less all history of thought, but has been especially prominent in interpretations of Hobbes'. This displacement is due to the tendency to read earlier thought in terms of the problems of a later period, especially of those of our own day. The main problem of social philosophy, for over a century, has centered in the conflict between individual freedom and public control. The prominence of the theory of sovereignty in Hobbes' has made it easy to translate his political philosophy into terms of this conflict. But the real issues of Hobbes' day which furnished the chief motivations of his political doctrine, were the divided sovereignty of church and state, and the conflict between the authority of traditional law, the law of custom and precedent—

lawyers' law, and the reconstructive influence of science and reason, expressed through legislation and equity. Whatever the limitations in Hobbes' conceptions of human nature and of scientific method, his primary motive was to identify morals with politics and to place both on a scientific basis. This meant rescuing morals and politics, on the one hand, from the domination of supernaturalism represented by the Church, and on the other, from the irrational naturalism of custom and precedent. There doubtless remains in Hobbes the paradox of the sovereign's arbitrary authority in matters of right and wrong, and the doctrine of the scientific character of morals and politics; but it is Mr. Dewey's contention that it is the latter that is fundamental in Hobbes. The former is the accident of Hobbes' inability to work out the requirements of this fundamental interest, an inability due to the inadequacy of his psychology and of his mathematical logic.

I think many, if not most readers will agree that Mr. Dewey's study has succeeded in shifting the emphasis in Hobbes' political philosophy, and that future historians of philosophy must take account of this essay in evaluating Hobbes' contribution to the development of modern thought.

The authors express the hope that the volume will be received as a manifestation of the wish to co-operate with similar enterprises elsewhere in the endeavor to increase America's contribution to the history of culture,—a wish which should, and doubtless will meet with a cordial response.

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#### SHORTER NOTICES.

**THE PSYCHOLOGY OF RELIGION.** By George A. Coe. Chicago: University of Chicago Press, 1916. Pp. 365.

**A SOCIAL THEORY OF RELIGIOUS EDUCATION.** By George A. Coe. New York: Charles Scribner Sons, 1917. Pp. 361.

In the first of these books Professor Coe has outlined a comprehensive presentation of the work which has been done in the psychology of religion during the past two decades and has added important material from his own researches. The attempt to condense so much material into a work of this size has resulted in a rather formal and schematic treatment of some topics. It is noticeable that the scope of this department of psychology has been so much extended since Professor Coe's first book, *The Spiritual Life*, that the subject of conversion, one phase of